

3.
¶ Short questions
and answaeres, con-
tayning the Summe of
Christian Religion.

Dent. 6. 6.

6. These wordes, which I com-
maund thee this day, shalbe in
thy heart:

7. And thou shalt rehearse
them continually vnto thy chil-
dren, and shalt talke of them,
when thou tariest in thy house,
and as thou walkest by the way
and when thou lyest downe,
and when thou risest vp.

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To Christian Parents and
godly houtholders, grace and
mercie in Christ.



He blessing of God pow-
red vpo this Realme in so
great abundance, as the
preaching of the Gospel,
peace, prosperitie and
wealth, vnder the rule &
gouernment of our mercifull Queene, causeth
me in thankgiuing to ioy, But the contempt &
abuse of these blessings minglenth my ioy with
griefe, and causeth Gods children for sor-
rowe to mourne and lament. And this
griewing of Gods spirite in his children, shall
Fathers of Children, and Maisters of hos-
houldes (though many others doe grie-
uously offende) especially aunswere for befoire
God. The great blessinges sent of God, the
lawes made by the Prince, the word preached
by the Ministers take small effect, and bringe
foorth litle fruite: because Parents and Mai-
sters shew such examples of loose libertie in
themselues, and throwe the raynes of licenti-
ousnesse into the neckes of others. They re-
member not the honorable calling, whiche
they haue of the Lorde, that he hath placed

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them, as it were in his owne roome, and giueth them his owne names, that they might gouerne, teach, and direct others, to honour and serue him, vpon whom their preheminance doeth wholly depende. But (alas) they doe not their dutie in gouerninge, they apply not themselues in teaching them that are committed to their charge: and therefore youth not gouerned nor taught, not praying at home, can not pray, nor learne in the congregation. But as the deuises of men are ready to finde excuses: so seeke they vp figge leaues in this, to couer their shame. First they will say, We giue them meate and money for their worke: what should we doe more? So doe you bestowe vpon your beasts, in buying and feeding them: but your seruants are more precious in the eye of the Lord: and you are charged in the fourth commaundement to see that they serue God. Some say, they send them to the Church on the Sabbath, and so answere that charge. But the Lorde commaundeth you your selues also to rehearse his lawes to your children and housholdes *Deut. 6.7.* If they plead ignorance, it wilbe but a weake answere to the Lord. Some say, they are ashamed to teach and praye with their housholdes: I say, because it is good, they are
ashamed

and godly Householdiers.

ashamed, else, every thinge they are ready to performe with brazen browes in open places. Some saye, it is hypocrysie to perforce their dutie: Let such pray for new hearts, for if their owne consciences condemne them of hypocrysie: God is greater then theyr consciences. Some saye it will let and hinder theyr seruantes from worke, as *Pharaoh* objected to *Moses*. *Exod. 5. 4*. But our saviour answereth such in his answer to *Martha*. *Luke 10. 41.* (This I speake not to nurse any idlenesse: for such shoulde not eate. 2. *Thes. 3. 10.*) Some saye they shall bee scorned by worldlinges: If ye seeke to please men, you are not the seruantes of Christ. *Galat. 1. 10.* Yet this was Christes portion, and they are but faynt souldiers that flee for a worde, for we must buckle with the Diuell hande to hande: who will not leaue vs. till death, except by Apostasie we yeelde him both bodyes and soules. Some doe saye, that they can not bringe the vnlearned in letters to this knowledge: but they doe not remember, that God giueth knowledge of his mysteries, euen to the simple that feare him, *Psalme. 25. 14.* these in foure monethes space. I haue scene And principles and aunswares, learned by Gentlemen, Yeomen, Horskeepers, Sheep-

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heardes, Carters, Milkemaydes, Kitchin-
boyes, & al in that houlshold (where these or-
ders were obserued) excepte three or foure,
whose capacitie was but meane and simple, and
yet the simplest went not without some pro-
fite. Some saye, youth are so stubborne, that
they will abide no such orders: I say, better is
the roome of such than their companie. For
if admonitions appointed by the Lorde, win
them not, auoyde them: and so shalt thou
auoyde the infecting of the rest of thy hous-
holde by them, so shalt thou make others to
feare, so shalt thou by making them ashamed
of their sinnes, drue them to repentaunce,
and principally thou shalt auoide Gods iudg-
ment against thee and thy houlshold. If thou
knowest that thou keepest an ignorant and su-
perstitious papist, a blasphemous swearer, a
disobedient subiect to God, Prince and ruler,
a licentious and loose liuer, which giueth his
body to fighting, whoring, and stealing: and
his tongue to quarelling, filthy talking, and
lying, and thou seeke not to reforme him by
the order of GOD: dost thou not make thy
house his stewes, and thy selfe his baude? Re-
moue such, least God remoue thee. Is it writte
in vaine, that the plague shall neuer goe from
the house, wher the swearer is: & that it shalbe
full

and godly Householders.

full of plagues? Will not the Lorde performe that, which he hath spoken by the Prophets Zachari. 5. 5. That there shall remaine a plague in such houses, to consume them with the timber and stones thereof? I would they would consider, what G O D said to Eli in the like case: thou honorest thy children aboue me, therefore I wil cut them & thee off. The comfort hee had of his youthes in the ende, was this: the arke (the witnesse of the Lords presence) was losse, thirtie thousand of the people slayne, his two sonnes killed: this lined he, to heare, and so in sorrowe he fell backward and brake his necke: then his daughter in lawe fell in trauel, and in trauell died: the remnant of his house were gladd to crouch and begge for a small peece of siluer, and a morsell of breade. If our Englishmen coulde beholde these plagues, the remoouing of Religion to a people that shall bring soorth fruite of it, the taking awaye of our Queene, the wayling of their wiues, the murdering of their children, and the cutting of their owne throates by straungers, they would looke better about them. O Fathers of children and householdes, if you would before hande arraygne your selues before Gods iudgment seate, and there finde your selues indited

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ready to bee condemned, for sending your posteritie to begge at straungers doores: for spoyling your children of their liues: this realme, of religion, Queene, and poace: & that you should see there your children, wiues, Countrie, Church of GOD, and Queene accusing you for murtherers, and traytours: what will you aunswere? what can you say? Turne your musicke to mourning, your feasting to fasting, your rioting to repenting: and saye with *Dauid*, and with *Daniel*. *2. Sam.* 12. 13. *Dan.* 6. 17. We haue sinned and committed iniquity, don wickedly and haue rebelled against thee O Lord, righteousness belongeth vnto thee, and vnto vs open shame and confusion of faces. Saye with the men. *Act.* 2. 37. and with Paul. *Act.* 9. 6 say: Lord what shall we doe? And you shalbe taught to ioyne amendment to repentance: you (I say) which were wont to aske, howe you should passe the long winter eueninges without gaming, shall learne to turne your playing at cardes and Dice, and daunsing, to singing of Psalmes teaching your houshold, & praying with them. It is enough (as *Peter* saith, *1. Peter.* 4. 3,) that you haue spent the times past after the fashion of the world: and how ill, mad, or straung, they account of the matter, that you runne not with them

and godly hofholders.

them to the former exceſſe of riot, ſay you, and per-
forme with *Ioſua. 35. 17.* We and our houſholds will
ſerue the Lorde. And you, O Ladies, miſtreſſes &
dames, ſay euery one of you with *Hefter. 4. 16.* And howſoeuer
the world condemne you, the Lord will reueale him-
ſelfe vnto you, power his bleſſings of knowledge, of
peace, of religion, of good rulers, and will continue
the ſame vnto the remnant of our children & poſte-
ritie, which ſhall come after vs, which he graunt for
his Chriſtes ſake.



These are the orders which I haue
scene obserued in a Christian Gentlemans house, to
the profit of his houlsholde, example of others, com-
fort of Gods children, and honour of God.

While they had a minister the whole house-
hold met at the Church twise euery Sab-
bath, and once euery weeke day: but since the
restraint of their minister, they meete euery
mornning in the week day in the parlour, where
their master kneeleth downe with them, and
prayeth, vsing these prayers following.

The confession of sinnes, with mornynge
prayer for priuat householders, for men before
their labour, for the Church, the Realme, the
Queene, and Magistrates, the Lordes prayer,
and confession of faith, all which prayers are in
the booke of common prayer.

If he be from home, or sicke, then doth his
Steward, or some such like of them say those
prayers.

After prayers the household departeth, either
whither necessitie of their offices call them, or
whither delight in honest exercises for recrea-
tion doth cary them.

Before prayer meditate of these places.

Prou. 1. 28. They shall call vpon me, but I will
not answere: they shall seeke me early, but
they shall not finde me.

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29. Because they hated knowledge, and did not choose the feare of the Lord.

Iam. 4.3. You aske and receiue not because you aske amisse, that you might consume it on your lusses.

Rom. 8.26. The spirit helpech our infirmities: for we know not what to pray for, as wee ought, but the spirit it self maketh request for vs with sighes, which cannot be exprest.

27. But he that searcheth the hearts, knoweth the meaning of the spirit, for he maketh request for the Saintes, according to the will of God.

At meales the Maister sayeth grace,
both before and after.

Prayers before meales.

GOD Lord blesse vs, blesse al thy creaturs,
Send down thy holy spirit into our hearts,
so to direct vs, that we may looke for thy spiri-
tual food of our soules, and finally, euermoring
peace through thy sonne Iesus Christ. Amen.

In meale time some one of the seruantes
readeth a Chapter of the Bible distinctly
and reuerently, first praying thus.

O Lord, whole word is a two edged sword,
to cut down all things that shal rise up a-
gainst the same, the masekie whereof shaketh
the heauens and the earth also: graunt that our
proud

The Summe of

ppude and baine affections being cut downe
we may with reuerence reade it, and humbly in
obedience submit our selues vnto it, throught
Jesus Christ our Lorde. So be it.

Or this.

O Lorde, which hast provided these earthly
creatures, for the feeding of our naturall
bodies, direct vs carefully to seeke, and with de-
light to tast of thy most holy word, that we may
by that immortall seede, be begotten to be thy
chilozen, and therby be nourished and fed, vntill
we become perfect men in thy sonne Christ Je-
sus. So be it.

A sentence to be said after the Chapter.

Blessed are they that heare the worde of God,
and keepe it.

After meales be carefull for thy selfe, as Iob
was for his children. Cha. 1. 5. And in me-
ditation of thy wordes, thy behauiour, and
vse of Gods creatures, say:

O Lord if thou markest what is said, or done
amisse, who shalbe able to abide it? For-
giue vs our sinnes, & amend our imperfections,
and graunt vs the grace of thy holy spirit, as
thou hast fed vs plentifully, that we may serue
thee faithfully. Preserve the Queenes Ma-
iestie, saue the Church vniuersall, graunt thy
Gospell a free passage, confound Antichrist
and

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and all heresies, finish soone these dayes of sinne and bring vs to euerlasting peace, through thy sonne Iesus Christ our Lord. So be it.

The seruing men likewise haue grace before and after meales, and a Chapter read before they rise.

After they haue supped & the officers haue done in their offices, they come together into the Parlour or Hall, and there spend one houre in singing Psalmes, learning and answering some few of these pointes of Religion, and praying.

Remember to sing Dauids Psalmes with Dauids spirit.

1. Cor. 14. 15. Sing with the Spirit and sing with vnderstanding.

A Prayer vsed in the euening before Catechising

O Lord prepare our heartes to prayer, for if we pray with our lips onely, our prayers are abhominable. Teach vs by thy holy spirit to pray rightly according to thy will, and giue eare to our calling.

We hartily thanke thee (O mercifull father) for all thy blessings bestowed vpon vs, from the beginning of the world vnto this time, for our election, our creation, our redemption, our sanctification, and continuall preservation: Namely,
for

A Prayer.

for that thou hast kept vs this day from all perils
 and daungers both of soule and body, and
 hast giuen vnto vs health, foode, apparrell, and
 many other blessings, which many of thy
 deare children doe lack, being notwithstanding
 as preciouslly bought with y blood of thy deare
 sonne, as we are, and yet lie in misery and cala-
 mie oppressed with wo & wretchednes, in im-
 prisonment or banishment: in which case (deare
 Father) thou mightest haue left vs, saue that in
 mercie thou hast delt otherwise with vs then
 with them. We beseech thee to direct vs (in con-
 sidering thy mercies) to acknowledge and con-
 fesse our sinnes, which should prouoke thee ra-
 ther to curse then to blesse vs, to confound vs ra-
 ther thā to preserve vs. We haue sinned against
 thee both in deed, worde, and thought: graunt
 vs, that we seeing the horror of our sinnes, and
 fiercenes of thy wrath, may without hypocrisie
 and dissimulation be earnestly sorie, & heartily
 repentant for our former wickednesse: graunt
 vs, that in sorrow for sin we fal not with Cain,
 Saul, & Judas, to despaire: but y in the bitter-
 nesse of our grieve with Dauid, and Peter, wee
 may haue comfort by faith, in thy sonne Christ,
 that our offences are forgiven. And as thou hast
 brought vs hither together at this time, (for
 which we hartily thanke thee) so wee beseech
 thee

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thee to directe vs, that wee may haue ioy and
comfort in the presence and company one of an
other, and that our words and hearts may be so
ordered at this time, that we may truly utter
and reuerently receiue the principles of thy ho-
ly religion to the strengthening of our faith, to
the comfort of our consciences, to the amende-
ment of our sinfull and lewde liues,
and to the glorie of thy most
holy name, through Je-
sus Christ our
Lord. A-
men.



The Summe of

Question.

Vho made you?

Answer.

God. Gen. 1. 27. Iob 31. 15.

Q. Who redeemed you?

A. Iesus Christ. Iohn. 1. 29.

Q. Who sanctifieth and preserveth you?

A. The holy Ghost. Gen. 1. 2. Rom. 8. 9. 10.

Q. What is the father?

A. God. Deut. 43. 5.

Q. What is the Sonne?

A. God. Mat. 1. 23. Iohn 1. 1.

Q. What is the holy Ghost?

A. God Mat. 28. 19. 1.

Q. How many persons are there?

A. Three persons but one God. Iohn. 5. 7.

Q. Wherefore hath God made, sanctified, and preserved you?

A. To seeke his glorie. Rom. 11. 36.

Q. In seeking to set forth Gods glorie, howe many things ought you principally to be carefull for?

A. 2. First, to escape Gods iudgment. Mat. 16. 26.

Secondly, how to serue him. Luke 1. 74.

Q. How will God be serued?

A. After his will reuealed in his worde. Deut. 13. 23.

Q. How many things doth the word teach us principally

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principally ?

A. 4. Obedience to the commaundements,

Faith in Christ. *Hebr. 6. 12.*

Sacraments,

Prayer.

Q. Into how many tables are the commaundements deuided ?

A. Into two. *Exod. 32. 18. 34. 1.*

Q. What doth the first table concerne ?

A. Our dutie to God contained in the foure first commaundements. *Mat. 22. 47.*

Q. What doth the second table concerne ?

A. Our dutie to our neighbour, conteyned in the sixe last commaundements. *Mat. 22. 39.*

Q. In this order of the tables, that the dutie to God is set before the dutie to our neighbour, how many lessons doe you learne ?

A. 2. First, I learne to serue him before all thinges, and not to regard substance, no nor life it selfe in respect of his glory. *Mat. 6. 33. Exod. 32. 36.*

Secondly, if I tender my dutie to God, I must do my dutie to my neighbour : for if I neglect it to my neighbour : whom I see daily, it is euident, that I do so to God. *1. Iohn 3. 14. and 4. 20.*

Q. How many commaundements are there ?

A. Ten. God spake these wordes, and sayd, &c.

The Summe of

Q. Is this a commaundement?

A. No, it is but a preface or introduction to the commaundements.

Q. How many lessons learne you out of it?

A. 3. First, in that it is sayde, *God spake these wordes, and said: I learne that God is the authour of them.*

Secondly, in that he sayeth, *I am the Lords:* I learn that he is of might, maiestie, & power to punish the offenders.

Thirdly, in that is said, *Thy God which brought thee out of Egypt and bondage:* I learne his mercy to them that loue and seeke his will.

Q. What is the first commaundement, and the summe of it?

A. *Thou shalt haue none other Gods but me.*

Wherein I learne to worship God and him alone.

Q. In howe many poyntes standeth this worship?

A. 4. First, in louing God aboue all, *Mar. 10. 37.*

Secondly, in fearing God aboue all. *Mal. 1. 6.*

Thirdly, in praying to God and none but him, *Mat. 6. 9.*

Fourthly, in acknowledging God to bee the guider of all thinges and therefore to trust in him. *Actes 17, 25, 26.*

Q. How many thinges do you learne in the second

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second commaundement, *Thou shalt not make to thy selfe any graven image, &c?*

A. 3. First, that wee make no image of God. *Iohn 4, 18.*

Secondly, that we make no image of any other thing, eptier to worship the image, or any other thing by it. *Exod. 34, 13. Ier. 2, 27, 10, 8.*

Thirdly, that wee worship not God after our fancie, but as hee commaundeth. *Iohn 4, 24.*

Mat. 15, 9.

Q. What is the third commaundement, and the summe thereof?

A. *Thou shalt not take the name of the Lord. &c.* which summarily teacheth mee to vse the name of God with most high reuerence, both in tongue and thought.

Q. How many lessons learne you in this commaundement?

A. 3. First, it is sinne and blasphemie to apply the name of God to inchantment, sorcerie, cursing or periurie. *Deut. 18, 10.*

Secondly to sweare by creatures, is a setting of his name at naught. *Psal. 16. Ier. 5, 7.*

Thirdly, in our ordinarie communication, wee must neuer sweare. *Matt. 5, 35. Iames 5, 12.*

Q. Tell me by whom we must sweare?

A. By God: for it is parte of his glory, which he will giue to none other. *Deut. 6, 13. Psal.*

The Summe of

Q. In what causes, and where is it lawfull to sweare?

A. Where the glory of God is sought,

O the saluation of our brethren, *Ier. 4. 2.*

O before a magistrate. *Heb. 6. 16.*

Q. Which is the fourth commaundement, and the summe thereof?

A. Remember that thou keepe holy the Sabbath day. Wherein the Lorde appoynteth, that his creatures should haue a time to rest, and serue him in.

Q. What must we do vpon the Sabbath day?

A. Holy things.

Q. What are those holy things?

A. Hearing and learning the worde of **GOD** preached, praying, receiuing of the Sacraments, and meditating vpon his creatures.

Q. What thinges must we not do?

A. Those thinges that necessity doth not compell, nor holinesse commaunde. *Esay 58. 13.*

Mat. 12. 3. 5. 11.

Q. Who must keepe holy the Sabbath?

A. Thou, thy Sonne, thy Daughter, thy man, thy mayd, thy cattell, and the stranger.

Q. In the fifth commaundement, Honour thy father and thy mother, &c. what is meant by this word Honour?

A. To honour, is to loue, feare, obey, & releene.

Mat.

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Matt. 15, 4. I. Tim. 5, 17.

Q. What is meant by father and mother?

A. Our naturall Parentes, the fathers of our Countre, or of our houses, the aged, and our fathers in Christ.

Q. How is the blessing of long life given when the disobedient liue long, and the obedient and good for the most part die speedily?

A. The wicked liue to their further vengeance, and the godly intoy it so farre as it shall be well for them. *Deut. 5, 16. Isa. 57, 1.*

Q. How many lessons learne you out of this commaundement. *Thou shalt not kill?*

A. 4. First, I learne to tie my handes, tongue and countenance to peace, from fighting, quareling and mocking. *Matt. 5, 22.*

Secondly, it condemneth all anger in heart. *Leu. 19, 17.*

Thirdly, it commaundeth to preserve life. *Mat. 23, 35.*

Fourthly, it commaundeth to loue one another, euen our enemies. *Mat. 5, 44.*

Q. Which is the seuenth commaundement, and the summe of it?

A. *Thou shalt not commit adultery:* wherein he taketh order, that this institution of Matrimony might be maintained.

Q. How many lessons learne you out of it?

The Summe of

A. 4. First, God forbiddeth all adultery and uncleannesse in our bodies. *Leuit. 18, 24.*

Secondly, all vnpure thoughtes and lusses of the heart. *Matt. 5, 28.*

Thirdly, all vncleane behaviour, talke, songes, apparel, and pastime, that might entice vs to such vncleannesse. *Ephes. 2, 29. Ephe. 5, 3. 1. Thes. 5, 12.*

Fourthly, he commaundeth vs to keepe our bodies chaste as the temples of the holy Ghost. *1. Cor. 6, 15.*

Q. How many thinges are forbidden in the 8. commaundement, *Thou shalt not steale?*

A. 3. First, all stealing and robbing. *Leu. 19, 11.*

Secondly, all desire of any mans goods wrongfully. *Ephes. 5, 5.*

Thirdly, all vnlawfull getting. *1. Thes. 4, 6.*

Q. Howe many thinges are wee commaunded herein?

A. 3. First, to bee content with that portion which the Lord hath sent vs. *1. Tim. 6, 6.*

Secondly, that we labour for our living.

1. Thes. 3, 10.

Thirdly, to bee helpfull to them that neede. *1. Tim. 6, 18.*

Q. How many lessons learne you out of the 9. commaundement: *Thou shalt not beare false witnesse against thy neighbour?*

A. 4. First

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Q. 4. First, we are forbidden to speake falsely in witnesse bearing. *Proue. 19, 5.*

Secondly, to lie, flatter, or dissemble. *Ephes. 4. 25.*

Thirdly, that wee neuer backbite any man. *Psalme 15, 3.*

Fourthly, in priuate offences to say nothing of our brother, if by priuate admonition he may be wonne. *Mat. 18. 15.*

Q. Which is the tenth commaundement, and what learne you out of it?

A. *Thou shalt not covet thy neighbours house: Thou shalt not covet: &c.* Wherby I learne that the motions of our heart separate from the loue of God, or our neighbour, though wee neuer yeeld consent to it, is sinne. *Rom. 7. 7.*

Q. Is any man able to keepe the commaundements?

A. No, *Rom. 3. 10. Iob 4, 18. &c. 15, 15.*

Q. What is the breach of the law?

A. Sinne. *Rom. 7, 7.*

Q. What is the reward of sinne?

A. Eternall death. *Rom. 6, 23, Deut. 27, 26. Gal. 3, 10.*

Q. Shall I escape this death by the workes of the lawe?

A. No. *Luke 7, 10.* For the lawe is the minister of death.

The Summe of

Q. Sith the law doth not iustifie but condemne
what profit hath a Christian by it?

A. First, it is a way for Gods children to walke
in. *Psal. 1. 2.*

Secondly, it teacheth man not to trust to his
owne innocencie. *Rom. 3. 4.*

Thirdly, it pulleth downe the pride of man, and
humbleth him before God. *Rom. 3. 19.*

Fourthly, it is a schoole-master to Christ. *Gal.*
3. 24.

Q. As you haue shewed me y^e profit of the lawe,
so tell mee why we should do good workes
sith they doe not saue?

A. First, to shew our loue to God our father, in
walking as becommeth his children. *Iohn*
14. 15.

Secondly, to shewe our loue to our selues, ma-
king thereby our election certaine to our
selues. *2. Pet. 1. 10.*

Thirdly, to winne our brethren to Christ by
our godly life and conuersation. *Mat. 5. 16.*
1. Pet. 2. 1.

Q. How many thinges are principally to bee
considered in good workes?

A. 2. First, that they bee ruled by the line of
Gods word. *Ephes. 2. 10.*

Secondly, that they proceed from a heart pur-
ged by faith. *Rom. 14. 23.*

Q. By

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Q. By what meanes shall I escape death?

A. By faith in Christ. *Rom. 3, 28.*

Q. What is faith?

A. A full perswasion and stedfast assurance.

Rom. 8, 38, 39.

Q. Where is it planted?

A. In the heart. *Rom. 10, 9.*

Q. Upon whom is it grounded?

A. Upon the promises of God. *Rom. 4, 3, 12.*

Q. By whom is faith wrought in man?

A. By the holy Ghost. *Ephes. 3, 16, 17.*

Q. Upon whom must faith be settled and stayed?

A. Upon Christ Iesus. *Gal. 3, 26.*

Q. What profit haue we by this?

A. I am assured that all the benefites of Christs passion, and his righteousnesse, are as surely mine as if I had wrought them my selfe.

2. Cor. 5, 21.

Q. Howe many articles are there of the faith, and which are they?

A. Twelue, I beleeue in God the father, &c.

Q. How many things do the articles set down?

A. 4. First, concerning God the Father, in the first article.

Secondly concerning God the Sonne, in the first article.

Thirdly, concerning God the holy Ghost, in the eight article.

Fourthly

The Summe of

Fourthly, concerning Gods people called the Church in the foure last.

Q. How many thinges doe you learne in the first article, *I beleene in God the father almighty maker of heauen and earth?*

A. 2. First, that God is my father and I am his child. *Iohn 1, 12. Gal. 3, 26.*

Secondly, hee being almightie, maker of heauen and earth, and I his child, shall lacke nothing. *Rom. 8, 27.*

Q. What learne you out of the second and third articles:

2. And in Iesus Christ his onelie sonne our Lord

3. Which was conceived by the holie Ghost: Borne of the virgine Marie.

A. 2. First, in these wordes, *His onely Sonne our Lord which was conceived by the holie Ghost*, I learne that hee is God, able to beare whatsoever is due for our sins. *Lu. 2, 35. Iohn 3, 16.*

Secondly, in that he was *Borne of the virgine Marie*, I learne that he was ready to suffer whatsoever was due. *Rom. 1. 3. Heb. 2, 14.*

Q. What learne you out of the fourth article, *He suffered vnder Pontius pilate, was crucified, dead and buried: He descended into hell?*

A. 2. First the passion that he suffered in body for the redemption of my body: namely, that vnder Pontius Pilate he was nayled to a crosse, dyed

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died and was buried. *Matth. 27. Gal. 3. 14.*

Secondly, the passion that he suffered in soule, for the deliuerance of my soule: namely, that hee descended or humbled himselfe vnto the tormentes of hell for our saluation, *Isaie 35. 10, 11, 12. Luke 22. 44. Matth. 27. 46.*

Q. What learne you out of the fifth article. *The third day he rose againe from the dead?*

A. 3. First, that he is risen, and hath overcome death and hell for my iustification, *1. Cor. 15. 17. Rom. 4. 25.*

Secondly, I learne to rise from sinne, and to delight in righteousnesse, *Rom. 6. 4. Col. 3. 1.*

Thirdly, by his rising, I am assured that my body shall rise againe, *1. Cor. 15. 16.*

Q. What learnest thou by the sixt article, *He ascended into heauen, and sitteth at the right hand of God the Father?*

A. 3. First, his assention is a pledge to me, that I likewise shall ascend after him, *John 14. 3.*

Secondly, hee being ascended, maketh prayer for me, *Rom. 8. 34.*

Thirdly, by his sitting at the right hand, (which signifieth the power of God) I beleue that all power is giuen to him, *Mat. 18. 11. Ephes. 1. 20.*

Q. What learnest thou out of the seuenth article, *From thence &c?*

A. 3. First

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A. 2. First, I learne to my comfort, that he that is my Saviour, shall be my iudge. *Iob. 19, 25. Mat. 19, 28.*

Secondly, to the terrour of the godlesse, that he shall be their iudge, whom they haue refused & despised. *Mat. 25, 41. 2. Thess. 1, 8. Lem. 1, 7.*

Q. What learne you out of the third part, being the eighth article, *I beleue in the holy Ghost?*

A. 2. First I beleue the holy Ghost to be God who doth assure me, that I am Gods child, and that all Christes benefites are mine. *Rom. 8, 16.*

Secondly, he maketh sinne to die in mee, & stirreth me vp to holines of life. *Ephes. 4, 23.*

Q. What learne you out of the 9. article, the first of the fourth part: *The holy Catholike Church, the communion of Saints?*

A. 2. First, that God hath a vniuersall Church in all places of the worlde, and at all times. *Mat. 21, 16. Acts 10, 34. 1. Kings, 16, 18.*

Secondly, that in the same there is a fellowship of Saints, of true faithfull people, all which the Lord knoweth, of which number I beleue my selfe to be one. *Ephes. 5, 26.*

Q. What learne you out of the tenth article. *The forgiveness of sinnes?*

A. 2. First, I beleue that Christ hath suffered whatsoeuer was due for our sinnes. *1. Iohn 2, 2.*

Second

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Secondly, my sins being forgiven freely, shall
never be laid to my charge againe. *Iere. 31.*
34. Luke 5. 18.

Q. What learne you out of the 11. and 12. arti-
cles, the resurrection of &c.

A. First, that my body shall rise from the earth.
1. Thess. 4. 14.

Secondly, it shall rise a glorious bodie. *1. Cor.*
15. 42. Phil. 3. 21.

Thirdly, my body being risen a glorious body,
shall live with Christ for ever in his king-
dome. *1. Thess. 4. 17.*

Q. By what meanes or wayes doe wee attaine
this faith?

A. 2. First, by an ordinary and plaine way, the
hearing of the word preached. *Rom. 14. 17.*
Gal. 3. 2.

Secondly, by the wonderfull and secrete inspi-
ration of Gods spirit.

Q. By what meanes is this faith maintayned
and strengthened in vs?

A. 4. First, by the word preached.

Secondly, by the Sacramentes.

Thirdly, by discipline.

Fourthly, by prayer.

Q. What is a Sacrament?

A. A signe that may be seene, of grace that can-
not be seene.

Q. Howe

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Q. How many Sacraments are there?

A. Two: Baptisme and the Lords supper:

Q. In Baptisme, which is the signe that may be seene?

A. Water. *Iohn 1, 26.*

Q. Which is the grace that cannot bee seene?

A. The washing away of sinnes by the blood of Christ. *1. Iohn 1, 7.*

Q. In the Lodes Supper which is the signe that may be seene?

A. Bread and wine. *Matth. 26, 26, 27.*

Q. Which is the grace, that cannot bee seene?

A. The body and blood of Christ. *1. Cor. 10, 16.*

Q. To the strengthening of our faith, how many things do you principally learne by Baptisme?

A. 2. First, as water watheth away the filthinesse of the flesh: so the blood of Christ doth washe away sinne from my soule. *Marke 1, 4*

Secondly, I am taught to rise to newnesse of life *Rom. 6, 4.*

Q. For the strengthening of your faith, how many things do you principally learne in the Lords Supper?

A. 2. First, as by the hande and mouth, my body receiveth bread and wyne, so by faith, my soule doeth feede of the bodie and blood of Christ

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Christ. *Iohn 6, 35.*

Secondly, al the benefits of Christs passion, and his righteousness, are as surely sealed by it to be mine, as if my selfe had wrought them.

Rom. 4, 25.

Q. Is the bread and wine turned into the body and blood of Christ?

A. No. For if you turne or take away the signe that may be seene it is no Sacrament.

Q. Going to the Supper of the Lorde, what ought a man to do principally?

A. Examine himselfe. *1. Cor. 11, 28.*

Q. Why ought a man to examine himselfe?

A. 2. First, because the unworthy receiver is guiltie of the bodye and blood of Christ. *1. Cor. 12, 25.*

Secondly, because hee prouoketh the Lord to wrath, and so eateth and drinketh his owne damnation. *1. Cor. 11, 29.*

Q. Whether may fooles, madmen, or children be admitted to the supper of the Lord?

A. No, for they cannot examine themselves. *1. Cor. 11, 28.*

Q. In how many thinges ought a man principally to examine himselfe?

A. 3. First, whether he hath faith or no.

Secondly, whether he be sorry for his sinnes, and doth detest and abhorre them,

Thirdly,

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Thirdly, whether he hath sought reconciliation with them to whom hee hath giuen offence.

Q. God knoweth before wee aske, what wee neede, so that hee need not to be put in mind, he is not slothfull: that he neede to be stirred vp, hee hath appointed in his prouidence what he will bestowe, how, and when: therefore why should we pray?

A. First, to stirre vp our selues to seeke him. Secondly, to exercise our selues in meditating vpon his promises.

Thirdly, that wee may discharge and vnloode our cares into the bosome of God.

Fourthly, that we may testifie to our selues, and others, that wee hope and aske for all good from God alone.

Q. How many thinges ought we to be careful of in prayer?

A. 5. First, that wee pray to GOD through Christ. *Iohn 16.23.*

Secondly, that we be inwardly touched with that we pray for. *Rom. 8.26.*

Thirdly, that they bee grounded vpon Gods promises. *I. Iohn 5.14.*

Fourthly, that wee be not weary of prayer. *Luke 18.1.*

Fifthly, that wee pray according to that rule which God himselte giueth. *Mat. 6.9.*

Q. Rehearse

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Q. Rehearse the Lords prayer?

A. Our father which &c.

Q. How many principall partes are there of this prayer?

A. 3. First, a perswasion to prayer in these words, Our father which art in heaven.

Secondly, the summe of prayer containned in the sixe petitions.

Thirldy, an assurance of that we pray for, containned in the conclusion, For thine is the kingdome, &c.

Q. What perswasion haue you in those first wordes, Our father which art in heaven?

A. 3. First he is a father, & no tirat to be fled fro

Secodly, he is our father, & therefore loueth vs

Thirldy, heaven is his throne, and therefore is he able to helpe.

Q. How many thinges doe the sixe petitions principallly concerne?

A. 2. The first concerneth the glorie of God, contained in the first three petitions.

The second concerneth the necessitie of man, let downe in the last three.

Q. In the first petition, Hallowed be thy name, what doth this word Name signifie?

A. It signifieth his power, which comprehendeth his mercie, willdome, iustice, & prouidence

Q. What is ment by this word Hallowed?

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Q. A due reuerence to be yeelded to his name.

Q. What pray you for in this petition?

A. That the maiestie of God may be reuerenced by me and all men.

Q. How many things pray you for in this petition, Thy kingdome come?

A. 4. First, that he may reigne in our hearts by the scepter of his word.

2. That by his holy spirite he will gouerne vs.

3. That satā & al our lusts may be overthrowne.

4. That he will finish soone these daies of sinne, and take vs to his kingdome of glorie.

Q. How many things pray you for in this petition, Thy will be done in earth as it is in heauen?

A. First, that our wils which are corrupt, may be pulled downe.

Secondly, that Gods will which is most iust may be exalted.

Q. How many thinges doe you pray for in this petition, Giue vs this day our daily bread?

A. 3. First, that God who gaue life would preserve it.

Secondly, that he would direct vs to vse those meanes that he lawfull for preserving it.

Thirdly, that hee would giue vs contented mindes with that estate he placed vs in.

Q. What is ment by this word Bread?

A. All things necessary for the maintenance of this life.

Q. What

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Q. What needs the rich man dayly to pray for daily bread, who hath enough in store for many yeares.

(Himselfe.)

A. First, he is to pray for the poore, as for himselfe. Secondly, his substance and dainties shall doe him no good without Gods blessing.

Q. How many thinges doe you pray for in this petition. Forgive vs our &c.

(passe.)

A. 2. First, that God would forgive vs our crimes. Secondly, that we may be directed by him to forgive one another.

Q. How many lessons learne you out of it?

A. 4. First that all men are sinners.

2. Man must seeke for forgiveness, for he cannot satisfie.

3. None can forgive sinnes but God.

4. To the envious man there is no forgiveness.

Q. In this sixth petition, Lead vs not into temptation, but deliver vs from euill, what is meant by Led into temptation?

A. To be deliuered body and soule to Satan.

Q. What is meant by euill.

A. The Deuill and sinne.

Q. What pray you for in this petition?

A. Wee pray that we bee no further tempted, then God giueth power to beare.

Q. What learne you in this?

A. 4. First, that all Christians are in warres,

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haue neede to watch.

Secondly, we are all weake, and haue neede of helpe.

Thirdly, That Sathan can do nothing, vlesse God giue leaue.

Fourthly, the Lorde is our deliuerer from all temptations.

Q. How many things learne you out of the conclusion, Thine is the kingdome, the power, and glorie, for euer and euer.

A. 3. First, these wordes doe kinde our hearts to desire the glory of God.

Secondly, to ground vpon none but God.

Thirdly, that his kingdome is mightie and euerlasting.

Q. What meaneth this word, Amen?

A. It signifieth, So be it, or So it shalbe: first shewing a feruent desire to haue that I aske.

Secondly, it is an assurance to my conscience, that I shal haue that I aske.

Q. Where finde you the like examination of the people, after they haue bene taught?

A. I finde that our Saviour Christ after he had taught, did againe examine them how they had profited, and in examination did teach them further, in Mat. 13. 51. and the 16. 13. 14. 15. 17: and the 17. 25. Iohn 6. 5.

FINIS.

A Prayer vsed after Catechising in the
Euening.

WE heartely thanke thee, O mercifull
Father, for that thou hast bestowed the
inestimable treasure of thy holy worde vpon vs
most vile and sinfull wretches. And sith it is not
in him that planteth, nor in him that watereth,
but in thy mercifull hand, to mortifie our sinful
lusts, & to create new hearts in vs: we beseech
thee so to order & direct vs, y^e we proue not like
the greene figge tree flourishing without fruite,
nor be of the number of those hypocrites which
with tongue can say, *Lord, Lord*, in thy name
can prophesie, cast out devils, and doe many
great workes, and yet are condemned for wic-
ked, because their hearts are not right: nor like
to them, which are swept and garnished, but
empty, whereunto the vncleane spirit returnes
with seuen worse then himselfe, and so our end
be worse then our beginning: But gouerne vs
with thy spirite, that in heart we may loue and
seeke thee, and in body and soule obey and serue
thee in righteousnesse and holinesse all the daies
of our life. And here we offer vp vnto thee our
selues, our soules, our bodies, our liues, and all
that we haue, in assurance, that that cannot
perish, which is committed to thee. Take vs
into thy hande, and keepe vs this night, that
our

A Prayer.

our bodies may sleepe, & our soules may watch
 for the comming of thy son Chzist, that so both
 our bodies and soules may be the more apt and
 the better able to serue thee, in that estate and
 calling, wherein it shall please thee to place vs.
 As we pray for our selues, so we beseech thee to
 looke with fauour vpon the whole Church, in-
 crease the number of thy children, graunt thy
 Gospel a free passage, comfort the comfortlesse,
 rayse vp them that are fallen, and strengthen
 them that stand, that they fall not: haue mercie
 vpon this Realme, long continue thy blessings
 of peace and quietnesse towards vs, and remoue
 farre from vs all lettes and hinderances of the
 same, Gouverne the hearts and the swordes of all
 Maiestates, that they may not lift vp them-
 selues in vaine glozy to please themselves, but
 that they may apply the authoritie which thou
 hast given them, to the aduancement of thy glo-
 rie, for the comfort of thy children, and the ter-
 ror of thine enemies. And such the continuance
 of our peace (in these our dayes) next vnder
 thee, consider in the preservation of our
 Queene, blesse vs with her, and blesse her with
 all giftes fitt for so high a calling: and who-
 soeuer shall attempt, denise, or conspire ought
 against her maiesties person, crowne, dignitie,
 and royall estate, we beseech thee in mercie to
 conuert

A Prayer.

conuert them speedily, or in iudgement to con-
 found them, that we may vnder her lead a quiet
 and a peaceable life in al godlines and honestie.
 Councel y councellers, order the nobles, direct
 the maiestrats, instrug the ministry, guide and
 gouern the whole body of this common weatch,
 that wee may ioyne togeather in humblenesse of
 hart, and vnity of mind, to seeke the glory of thy
 name, the encrease of thy kingdome, the establi-
 shing of thy truth, the rooting vp of sinne, the
 maintenance of verue, & the long continuance
 of the prosperous estate of this common weatch.
 Haue mercy vpon them that bee in affliction in
 body or in minde, namely our brethzen, which
 suffer for the testimony of a good conscience e-
 ther in France, Flaunders, or vnder any other
 Tyrant, allwaie their sorowes, and mitigate
 their miseries speedily, if it bee thy will or arme
 them with patience, to abide such tryall as thou
 shalt lay vpon them. Let their examles teach vs
 to humble our selues vnder thy hand, knowing
 that thou canst turne our prosperitie to aduersi-
 tie, our pleasure to payne, our peace to warres,
 healtly to sicknes, & life to death, when thou shalt
 thinke good: the harts & the hands of the Ache-
 istes and the Papistes are as ready with their
 swords to pearce our sides, & with their knives
 to cut our throats, & our sins are as ripe to pro-
 uoke

A Prayer.

noke thy wrath, saue that in mercie thou doest spare vs, and with thy mightie hand doest hold them backe from exacing their bloody desire. Forgiue vs our sins, & continue thy mercie towards vs. But if it be thy will, to deliuer vs into their hands, thy will be fulfilled, and whatsoeuer become of our goods, body, or life, we beseech thee, that with patience we may possesse our soules, and in constantie continue thy children to our liues end, that at our last breath we may prela our soules into thy hand, for thou O Lord God of truth hast redeemed the. For these things, and what else thou knowest needful for vs or thy whole Church, thy night or any time of our life heareastet, wee shew to thee in the name of thy sonne Christ, saying as hee hath taught vs :

Our Father, &c.

O Lord increase and strengthen our faith, & graunt vs a perfect continuance therein to our liues end, wherof we make our humble confessio, saying, I beleue in God &c. If any of the household offend the holy immortall God, they are admonished by their fellowes : if admonition serue not, the maister is made pruiue to it.

Psal. 101. 6. Mine eyes shalbe to the faithfull of the land that they may dwell with mee, he that walketh in a perfect way, he shall serue mee.

7. There shal no deceitfull person dwell within my house, he that telles lies, shal not remaine in my sight.

FINIS.

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